FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Price and Competition Cannot Exist, and that Communism is an Inevitable Consequence.

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THE MESSAGE OF THE PREACHER.

"If you want to gain the kingdom,"
Says the preacher, gazing round,
"Want that home in glory,
Where you lay your burdens down,
Pay attention to this message,
And that heavenly city see:
Give your heart to God Almighty,
And your pocketbook to me!

"Don't be no-wise discouraged
If the stony way is long;
Pass the hat around, my brother,
While we sing another song:
If you expect religion,
Salvation's full and free,
Give your heart to God Almighty,
And your pocketbook to me!

"Hear the words of the blessed Jesus,
'Lay not treasures up on earth;'
Give a liberal, large collection,
And receive the second bless.
When the dimes and nickles jingle,
Then we'll shout our jubilee:
Give your heart to God Almighty,
And your pocketbook to me!

"Give it all, and don't begrudge it;
Don't be holding any back;
Sacrifices must be offered
When we walk the narrow track:
Pass the hat along the benches;
Pass it slow so all can see;
Give your heart to God Almighty,
And your pocketbook to me!"

—John Morrissey.

GOVERNMENT.

When people, whether conventional or radical, speak of government, they include nothing under that head but political government.

It seems to me essential to the satisfactory spreading of anti-governmental ideas to make a full sweep of authority: paltry parental domineering, sex subjugation, mastery of chattel, neighborhood meddling, military bullying, arbitrary religious regulation, civil jurisdiction, tyrannical commercial monopolizing and gambling. In truth, every one of the foregoing forms of ruling is a commercial commodity. Commerce is at this time the principal enslaving institution. Its methods are complicated, its dictums deceptive, its decrees unrelenting, its penetrative powers unequalled. The entire scale of realities, from natural resources to drudgery's products, and mysticisms, from "confidence" to "salvation" is bought and sold—for profit. Identification alone is required to prepare many of its wares for handling; but the labor market is one of its chief concerns. Bossing, irrespective of its style, insures a deadening effect, the stunting of the growth of the mind. The result of freedom is exactly the reverse. If this is plainly shown to the investigator into social ills, he cannot make the common objection to Anarchy, viz., the "vicious" will commit "outrages" upon those in their immediate vicinity, unless there is law to restrain.

As all imposition is government, there can be no crime where there is complete freedom, that is, Anarchy.

The single handed bully or desperado is a huge hobgoblin in the eyes of the supporter of precedent who can look without blinking, because not understanding, at a perpetual institutional flaying and slaying machine manned by thousands.

Sudden transformation from the varied strains of personal and organized interference (government) to a complete "let-alone," "mind-your-own-business" condition (Anarchy) is not supposable.

By persistent effort, the dullest brains may be developed so as to comprehend Anarchistic principles, although vastly greater proficiency may be attained by individuals who are superior along other lines.

I know rather stupid people who succeed fairly well in attending to their own affairs, merely; and I also know persons, otherwise intelligent, who plainly feel competent to superintend the whole list of thinking and acting faculties of those by whom they are surrounded.

It is my opinion that when the intellectual, the "uncorrupted" portion of humanity learns the lesson of non-intrusion, Anarchy will be a fact as well as a philosophy.

Viroqua Daniels.

Berkeley, Cal., June 2, 1900.

ACROSS THE CONTINENT.

XI.

HOME TO PORTLAND.

So much had been told me concerning the Home colony, both in favor and disfavor, that I hardly knew what to expect. The reality, however, was beyond all my anticipations. I found a veritable sylvan paradise, in a situation to which Nature had lent every charm, a delicious and health-giving climate, and such a group of comrades as I never saw before. They have thoroughly assimilated the principle of liberty, in every department of life. As they are not angels, and cannot shake off at once the influence of heredity and environment, causes of disagreement sometimes arise; but the general harmony and happiness there find no parallel in any spot I have yet seen in my entire life. Scarcely one of them would go back to the world of hatred and contention. The 83 members of the colony are almost like a great family of affectionate brothers and sisters. To be sure, they lead individual lives in individual homes; but they touch each other in many points. The social life there is intensely enjoyable.

Of course, all is not plain sailing. The colonist there must expect some of the ruggedness of pioneer life. There are hardships to undergo, which the city dweller is spared. But the reward is great. The cost of living is low; and once a lot of land is cleared, it ought to be possible for any good worker to scratch a living out of it. No regular industry is yet established; but several are in contemplation. A little capital invested would ensure success, as the natural resources are remarkable. The basis of the colony plan is as near free land as can be approached under existing conditions. It affords absolute security for the individual, and absolute protection to the community against land grabbers and land speculators. Perfect freedom is the rule; and law and authority do not enter here. The members manage to get along without either churches or saloons; and children here are brought up in an atmosphere free from superstition of every sort.

The colonists have not merely sought and found a shelter for themselves, but are intensely interested in the general propaganda. Nearly all take a hand in ensuring the regular issuance of Discontent, which goes all over the country, doing good work.

A perfect tolerance in opinion prevails here. Materialists, Spiritualists, Theosophists, and Mental Scientists, sharing the principles of liberty, dwell together in harmony. This is as it should be. Anarchy, as such, is creedless. It demands freedom for all, and only demands of each school of thought that it win its way through logic, and resign all pretensions to authority.

There are so many good comrades here that it is hardly right to single out individuals by name. Chas. L. Govan, the energetic printer of Discontent, Abner J. Pope, our "non-resistant" Anarchist veteran, John L. Jones, the genial Koreshan, Frank and Vella Worden, Oliver A. Verity, E. C. Miles, Mary C. Parker, George and Sylvia Allen, James W. Adams, Charles and Mattie Penhallow, are but a few of the noble little band of comrades, who are giving the world an object lesson in practical Anarchy.

I gave one lecture here on the principles of Anarchy, and one on the sex question. A number of visitors from neighboring settlements were present at the first. Many of these people have become warm friends of the colonists; and a liberalizing influence is making itself felt all along that portion of the coast of Puget Sound.

I would advise any comrade who thinks of settling in Home, to write first to Chas. L. Govan, Home, Wash. He will furnish full information, and will not fail to point out the difficulties in the way. Any thorough believer in the principles of freedom will find this a congenial spot, if he is willing to work hard for a living, and do without a few comforts. The main struggle will come at first; as the starting of industries there, which is sure to come within the next few years, will make living much easier for all the colonists.

It was with much regret that I finally said farewell to Home. On my return to Tacoma, I gave two more lectures, one of a literary nature, the other on the theme nearest to my heart—Anarchy. It was hard to part from Washington; but the time for leaving could not be longer postponed. The final good-byes were spoken; and with an intense longing to return at some future day, I boarded the train for Portland.

The ride was an attractive one, as is the case everyw here in the western part of Washington and of Oregon. This wonderland would be hard to match anywhere in America. I do not think I could ever tire of it. There is a great deal of rain, during much of the year; but this is the very cause of the magnificent foli age and vegetation, the marvellously beautiful and fragrant flowers, and the luscious berries and fruit, with which our senses are regaled on every side. The many pleasant days are the more enjoyed, on account of the freshness of the atmosphere, and the comparative freedom from dust. It is an extraordinary fact that this grand region is also free from venemous creatures of every sort.

On reaching Portland, I was met at the station by Chas. Doering and Henry Addis. Both live just outside the city, Addis at Woodstock, and Doering at Mt. Tabor. I spent my first night with Comrade Addis, dividing my visit in Portland between several different comrades. I found a most hospitable welcome, and received so many invitations from our comrades that time would not permit of accepting them all.

James F. Morton, Jr.

PATRIOTIC ASSASSINS.

The official report of the Philippine War presents the extraordinary spectacle of four times as many Filipinos dead as wounded. In every other war of modern times, these proportions are at least reversed. This was seen in the American Civil War, and is equally marked in the English-Boer War. On an average, from four to eight soldiers are wounded to one man killed. Even the anti-administration papers attempt to explain the enormous discrepancy in the case of the Filipinos, on the ridiculously inadequate assumption of incomplete returns. This could not sufficiently account for making an estimate of ten thousand killed and two thousand wounded, when on the usual basis, for the ten thousand killed, at least forty thousand would have received wounds. As this is obviously impossible, there is but one conclusion to be drawn from the figures. The two thousand reported wounded are simply those whose lives happened to be s pared. Following the usual proportions, not more than five hundred were killed in battle. The rest were simply massacred. More than nine thousand wounded or prisoners were murdered while in a helpless state. There is no escape from this conclusion. The government officially demonstrates it in its own report. This damnable infamy was perpetrated in the name of the American people, and by means of their money. Think of it, ye who greet the returning soldiers, with blood-stained hands, as heroes, and vote to sustain the government guilty of this foul crime. The assassination of the defenceless is no less monstrous when committed by the empire-seekers who rule a great nation, than when perpetrated by an individual for private gain.

FREE SOCIETY.

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Anarchy.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.—Century Dictionary.

SHALL WE HAVE AN EIGHT-PAGE PAPER?

Comrade, a word with you.

In undertaking to carry out the work for which Free Society was designed, it becomes increasingly evident that a larger paper is necessary. A certain amount of space must be occupied with routine matter. Into the space left over, everything must be crowded.

We need more room for propaganda work. Free Society ought to be a weekly missionary to those who understand little or nothing of Anarchist principles. It should contain expositions of our philosophy from our ablest pens. Certain admirable articles are now on hand, unavailable at present on account of their length, and of the crowded condition of our columns. Our argument must be presented in its strongest light; and this cannot be done in a few words.

We need space for the discussion of current events, pointing out their significance from the Anarchist point of view. We need to supply our comrades with up-to-date facts and illustrations, to assist them in making effective propaganda.

Free Society should be a valuable means of communication between comrades. It should contain the latest news of the movement, not only in this country, but in all parts of the world. It should afford space for suggestions and discussions, with regard to principles and tactics. Many personal matters that interest comrades should be touched on. Full reports should be given of our lecturers, and of the undertakings of our various groups.

We need to keep well abreast of the thought of the time. Important books should receive thorough review; and progressive periodicals should be given attention. To many of our comrades, such information is of the highest value. Excerpts should be constantly made from our exchanges, when well expressed ideas are found worthy of repetition. We should not fall into a single rut of expression.

This is but a part of the matter which Free Society ought to publish every week. There are many comrades who do not see other papers, for whose sake we should add other interesting features—the brief biographies of the noble men and women who have made our movement great, historical facts which immediately concern us, great thoughts from the world's grandest writers, scientific facts and new discoveries and developments, general literary matter, which will make our paper attractive to all readers, and thus vastly increase its influence in the movement.

But a fraction of the foregoing plan can be carried out with a four-page paper. Increase it to eight pages; and we promise you to make it a champion of our movement, of which you will never be ashamed. Such a paper will more readily win subscribers, and can reach many more people than at present. The sooner this change can be carried out, the better. Will you help us? Do not delay, as the matter is urgent. Begin by paying your own subscription *at once*, if it is in arrears. The number on your wrapper will show you whether you have paid up to date, or not. Whatever further sum you can spare for the enlargement of the paper, will be placed in a special fund for that purpose. As soon as we can safely do so, we will increase the paper to eight pages. This must and shall be done; and it depends on you how soon we shall begin. A liberal contribution from those who can afford it, and a little from each comrade, would enable us to do so immediately. Who will be the first to respond?

J. F. M.

CHORDS.

The following questions and answers relate to Freedom Colony, a small group in Kansas, operating on Labor Exchange lines. Full information concerning this colony, at present numbering thirteen people, and owning sixty acres of land, can be obtained from Frank W. Cotton, Olathe, Kans. It is refreshing to note the growth of libertarian ideas, for lack of which Ruskin and other colonies have either become utterly disrupted, or have crippled their usefulness. Home, Wash., and Freedom, Kans., lead the way. If there are any other colonies conducted on free lines, Free Society would be pleased to learn of them.

Q. Do all the members, male and female, have equal rights and privileges?

A. Yes.

Q. What are the rules of discipline?

A. There are no disciplinary rules. "Mind your own business" and "Don't do to others what you would not have them do to you," are mottoes which some, at least, of the members have adopted as personal rules of conduct.

Q. Is the society on a religious basis? If so, what is the form of belief?

A. The society has nothing to do, as a society, with religion, politics or isms of any kind. It is an association for commercial exchange and voluntary cooperation.

Q. If they are not on a religious basis what is their attitude toward religion?

A. The association, as an association, is neutral in regard to religion. The attitudes of the individual members vary.

Q. What is their attitude toward the relation of the sexes?

A. The answer to the foregoing would probably answer this question equally as well by substituting "relation of the sexes" for the word "religion." The society is a business or beneficiary one and is completely disconnected from private affairs and opinions.

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More than 200 miners were killed by an explosion in a mine at Schofield in Utah a few weeks ago, leaving a large number of mourning loved ones bereft and in straitened circumstances. Why was it? Because of insufficient care being taken by the millionaire owners to have the mine in a fit condition for men to work in. Dividends is what syndicates of all kinds are working for; men are cheaper than modern improvements. And yet we want to civilize the Filipinos!—The Coming Democracy, Detroit, Mich.

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Rev. Charles Sheldon is reported to have been paid $5,000, or £1,000, for his one week's editorship of the Topeka Daily Capital. It is said that all the first apostles of Jesus faced poverty and hardship, and finally suffered martyrdom. But it pays a great deal better now to follow "In His Steps" Mr. Sheldon has just crossed the Atlantic in order to do a stroke of work for Jesus in England; or, as some cynics say, to get an agreeable holiday. We read that he booked a luxurious saloon berth on a fashionable Cunarder. But, as an aged, poor minister was overheard to say, "One would have thought that the author of 'In His Steps' would have *walked* across.—The Freethinker, London, Eng.

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Would it not be refreshing to hear that some of the MEN in the National Senate had taken Clark, Hanna, and the other bribers by the neck, and fired them out of the window? But the question arises, would there be a quorum left?—The People's Paper.

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President McKinley's favorite scripture—the Gospel according to Mark.—Newark Courier, Newark, N. Y.

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When McKinley told the Filipinos that our policy towards them would be one of benevolent assimilation, he evidently meant assimilation of their money, as in Cuba.—Justice, Wilmington, Del.

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The Boer emissaries, who have just landed in America, talk as if they had reached "the land of the free and the home of the brave." Wait a bit till they have eyes opened. Possibly they have not heard of the Philippines, or Cuba, or Porto Rico, or the poor Indians,—or anything except our Declaration of Independence. They wouldn't have come so far if they had.—Rockland Independent, Rockland Mass.

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The moral miasma of the police courts and the prisons has an evil influence on everything that it touches. The petty courts and the prisons are surrounded by a class of men who make their living by cheating justice. They arrange for the release of prisoners on bonds, arrange for the absence of inconvenient witnesses, arrange that the "right men" shall be called on juries, and in general live along the fringes of the law.—The Examiner, San Francisco.

Let us respect this admission from a capitalist paper.

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CURRENT NEWS.

The National Federation of Women's Clubs has disgraced itself by drawing the color line. This should cause every progressive woman in the country to boycott the organization. It is time to make a firm stand against caste and race prejudices.

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The obscenity-hunters are exceptionally vindictive in their persecution of C. C. Moore, editor of the Blue Grass Blade. Moore is an eccentric, with many imperfections; but when the battle for free speech is on, all minor differences should be shelved. A defence committee, with Josephine K. Henry as president, has been organized, and is worthy of the support of all friends of a free press. The treasurer, to whom all contribution should be sent, is Peyton Parrot, 49 East Short St., Lexington, Ky.

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The London press has very cordially received our comrades—the martyrs of Montjuich. The Daily Chronicle, the Morning leader, Reynold's, and even the very conservative Daily Express have articles of a very sympathetic nature devoted to them. Other journals would have done the same, if they had been notified in time. The comrades are getting up a banquet to celebrate their arrival.—Les Temps Nouveaux.

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The civilized British nation celebrated the fall of Pretoria by a drunken debauch. This was worthy of their cause. Too much praise could not be showered on the valiant warriors who have at last succeeded in partly subduing a tenth of their own number.

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Those who believe that the Roman Catholic Church has become liberal should read the following instructions, issued by the Jesuits of Manila, and accepted as genuine by the local Catholic organ.

The commands of the Church must be obeyed in the same manner as the law of God.

You must subject your own judgment to that of the Church, and think exactly as the Church thinks, for the Church cannot be overcome.

You must reject and condemn the Masonic sect, so frequently rejected and condemned by the supreme pontiffs.

You must also reject and condemn liberty of worship, liberty of the press, liberty of thought, and the other liberties of perdition condemned and rejected by the Church.

You must also condemn and reject liberalism, and also modern progress and civilization, as being false progress and false civilization.

You must utterly abominate civil marriages.

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AN ESSAY ON INCONSISTENCY.

The universe which we have the honor and pleasure of inhabiting, is an inconsistent universe. The fundamental law of mechanical action is that matter is inert, having no power to change its condition, as from rest to motion, from motion to rest, or from one rate or direction of motion to another. And this inertia is not a negative but a positive property. A mass acted on by other masses (as every mass in the universe is by all the rest) moves in the direction of preponderating force, but with resistance proportioned to its own quantity. Behold the inconsistency! Every action is pulling every other atom; and every atom-jack of 'em objects to being pulled. Not that it wishes to go anywhere else—the poor thing can go nowhere of itself—it is merely banging back, like a celebrated quadruped with long ears. This vehemently antithetic character which belongs to the behavior of Everything, is mirrored in all attempts to explain that universal mystery. Jesus was sure the ruling principle is Love—naturally, since everything attracts everything. Shopenhauer makes it out to be Hate—just as reasonably,

since everything resists being attracted. Empedocles would have it a little of both, and illustrated his sincerity by jumping into Mount Ætna. The Buddha pronounces this world the worst conceivable, and Bishop Berkeley the best; and, since it is the only one conceivable, very clearly both were right and both were wrong. Athanasius explains with admirable system how all is Threefold and every three is One. Kant resolves ratiocination into antinomies or seeming contradictions. Emerson writes an essay on Compensation to prove that nothing can be got without losing as much of something else, and Hegel caps the climax by announcing that in metaphysics the principle of the Excluded Middle does not hold. Paradox, which is thus the law of systematic philosophy, (because it is that of creation), is illustrated no less happily by gnomic. "Nothing venture, nothing have"; "A bird in the hand is worth two in the bush"; "Be blind sometimes"; "Obsta principiis"; "Let your light shine before men"; "Let not thy right hand know what thy left hand doeth"; in short every proverb recommending one course can be matched with another recommending the opposite. For impossibility is the essence of philosophy, only in virtue of being the end of that action, which philosophy proposes to explain. The fabulous monster which drank up the water he lived in, is but a mythic presentation of the bacterium who poisons himself with his own anti-tox; the animals and plants which multiply to starvation and overcrowding, or would do so but for the simultaneous increase of enemies who check their growth and are checked by something else; the the tyrant who makes a revolution: and the revolution who makes another tyrant. Since nothing we can do eventually amounts to anything either good or ill; and since nevertheless it is our humor, like that of Mother Nature, to be always doing something, we must needs accept the Preposterous as our portion; and shall best disarm the pains of limitation by determining what particular vanity we choose to follow. The demonstration that one thing is as good and as bad as another, should make it easy to determine which suits us best. Because we can vex ourselves only by being foolish enough to think we might have chosen better. The three fundamental volitions, according to Aristotle, are to know, to persuade, and to make. We have just seen that the first leads to nothing but absurdity, and the second to persuading absurdity—if it be followed as an end. But the third (which alone is really fundamental; for "the play instinct is the creative instinct," and the play instinct is manifested by every molecule of living protoplasm, nay, by every inorganic monad),—the third really seems to have something in it. Food, clothes, smoke-tabac, Old Crow, machinery, ships, houses, gardens—all are vanities, no doubt, from a transcendental standpoint—yes, but it is really quite possible to make them. The inductive method, which teaches us how to accomplish practical ends, has, in fact of its really doing so, a recommendation no way dependent on the importance of the ends themselves. Furthermore, if we will take for our guide the fundamental instinct, to Make; we find that it rehabilitates the other two. In the volition to Know, as Hegel and Socrates before him perceived, the more logical we are, the further wrong we get. But if we have given up the idea of making systems with a view to knowledge, and make them simply for the fun of it, we shall really find that very amusing. So, too, the volition to persuade,—idle as an end, for to what can we persuade but vanity?—becomes practical as a means of making certain very practical entities—political constitutions, for example. Moreover, it comes up incidentally, as a sort of pendant of other makings. Statues, paintings, poetry, music, drama, the whole cycle of the fine arts, are volitions to make for the sake of making; but the test of success is that they produce the suitable emotions. At this point, too, the volition to make, for the first time presents a certain appearance of being something else than vanity. Use, on the face of it, is a means—to what? God knows. But beauty is end enough in itself.

If we accept these views, which are those whither every system leads when it has reached the suicide of consistency and swung back upon first principles; we shall see the absurdity of supposing that any man's course can be other than an inconsistent one. The important thing is to know at what particular kind of inconsistency he is driving. The one serious error is to be inconsistent without being aware of it. Do you want to sit on the social safety valve, knowing the boiler will blow up by and by? Inconsistent, but quite practical. The truly foolish thing is to expect you will get down in time to avoid the explosion. If you fear the explosion, get down at once. Do you want to be an Anarchist and a lawyer,—by and by a judge? Inconsistent palpably; but no more so than anything else—if you have made up your mind which you care for most—your Anarchism or your promotion. One will surely choke the other. If you know which you will sacrifice when the crisis comes, all right. As for our attitude towards you, we will state it when we know your own towards us. Do you want to be a consistent Anarchist? Monstrously inconsistent! You cannot put on your taxed boots or tread on the town-made pavement without flying in the face of your Anarchism. But you may be as consistent as circumstances will allow. There's nothing wrong with that. It brings unquestionable power—to the man who is game for that suffering it must also bring.

"It's a puzzlin' world," said that profound thinker, Mr. Edward Tulliver. The least puzzling way is doubtless to take it at that; and, while remembering that every plank has two sides, be sure in each case which side we are looking at.

C. L. James.

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Literature.

Self-Control, or, Life Without a Master. By J. Wilson, Ph. D., Newark, N. Y. Price, cloth, $1.50, paper cover, $1. For Sale by Free Society.

Dr. Wilson's work, while not epoch-making, is timely, and contains much of real value. It is a philosophic inquiry into the rights and wrongs of men. The author at first disclaims being an Anarchist; but his solution is nothing more or less than pure Anarchy. His lack of acquaintance with the literature of philosophic Anarchism is undonbtedly responsible for his disclaimer. His conviction of the futility of a mere force revolution, based on revenge and personal hatred, is that of the great majority of Anarchists.

In a supplementary treatise, Dr. Wilson declares: "The book under consideration is a pioneer work; it is the first of its kind in America." By no means, doctor! To pass over the real pioneer work of Josiah Warren, we have Stephen Pearl Andrews' "The Science of Society," John R. Keleo's "Government Analyzed," and W. H. Van Ornum's "Why Government at All." Dr. Wilson is a splendid thinker and an able writer; but he is by no means the first in the field.

Some pages of the book exhibit apparent contradictions. In one passage, we are told: "But it must be borne in mind that wanting a new religion is quite a different thing from wanting no religion at all. It is well to bear in mind that without religion there can be no government, and without government society would cease to exist. Not to believe in God is to be an Anarchist . . . Without religion we should not have even such a thing as property, for there could be no rights, no obligations, no laws. Society itself would disappear, and all would be chaos." Later he thus defines his conception of God: "Is there a God? That question is the same as asking if is a first cause, or really any cause at all. . . . Theoretically there is no God, no Providence, no Ruler of the Universe, but practically there is a Supreme Being. Theoretically there is no such thing in existence as sound, heat, light or electricity, but practically they certainly exist. They have no separate, individualized existence, and yet they are powers or principles that manifest themselves in connexion with matter. . . . Just so it is with God: he is a power, a principle, without which neither the universe nor any creature in it could exist for a moment. But God is not a being, and certainly he is not a creature." Worship, however, the author utterly rejects, as slavish and absurd.

With Dr. Wilson's views as to "the mission of man," many would strongly dissent. A peaceful and contented animal existence is the only goal he finds in nature. He conceives that man's mission is not to produce, to perform, to develop, or to be happy; it is simply to live and to die, as quietly and unobtrusively as possible. Dr. Wilson is exceedingly dogmatic at this point, and fails to exhibit his usual profound reasoning.

The foregoing quotations, however, represent but a slight portion of the book as a whole. Its fundamental purpose, despite slight inconsistencies, is to enunciate and enforce the doctrine, erroneously claimed by the author as a new one, "that no man has a right to govern or judge other men; that no men has a right to demand tribute or sacrifice from others; and that no man has a right to apply force and punish his fellow man under any circumstances or in any manner." This teaching is sustained by a keen and analysis of the foundation principles of human society, and reinforced by logical arguments and forceful illustrations. The work abounds in admirable aphorisms, and apt sayings. It is written in plain and straightforward language that every reader can understand, and is at the same time profoundly suggestive to the best-trained mind. It is to be cordially recommended as an original and valuable contribution to the literature of philosophic Anarchism.

The Christ Myth. By Elizabeth E. Evans, New York, N. Y.: The Truth Seeker Company. Price 25 cents.

An able exposition of the view that the story of Jesus is enti-ely mythical. The author holds no such person as Jesus of Nazareth ever existed, and points out the striking analogies between the words and deeds ascribed to him, and the similar tale of earlier gods and demi-gods.

A Way to Abolish Bosses and Bossism, etc. By Orlando J. Smith, New York, N. Y.: The Brandur Company. Price 5 cents.

This pamphlet is an extract from "The Coming Democracy," a larger work by the same author. It unfolds a scheme of proportional representation, with the usual glowing prophecies. It will be of service to those who expect to reform a corrupt political system through palliative measures.

No Compromise. By Wilhelm Liebknecht. Translated by A. W. Simons and Marcus Hitch. Chicago, Ill.: Charles H. Kerr & Co. Price 25 cents.

A discussion of tactics, directed to the Social Democratic Party of Germany. The author aims to refute Bernstein's recent utterances, and demands absolute insistence on the idea of the class struggle.

Occult Stories. By Chas. W. Close, Ph. D., Bangor, Me.: Published by the author. Price 25 cents.

A little collection of sketches, purporting to give various psychic experiences. Of interest to students of occultism. A few poems of a mystical tendency are also included.

A Tribute to Colonel Robert Ingersoll. By Hon. H. Clay Wilson, Springfield, Ill.

An eloquent eulogy on the renowned champion of intellectual liberty. Most readers, however, will think that the writer decidedly oversteps the mark, when he says: "In my humble judgment, Robert G. Ingersoll was the greatest man who ever lived upon this planet, in any age."

J. F. M.

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For New York.

Comrade Maisel is collecting subscriptions for Free Society, and hopes that the comrades will assist by laying aside what is due to the paper, to be ready for him when he calls.

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At Boston, Mass.

Grand picnic of the International Workers' Educational Club, on Wednesday, July 4, 1900, at Baush's Grove, Westwood (West Dedham) opposite Western Suffolk Railway Car Stable. Vocal and instrumental entertainment. Music by Italian Libertarian Club. Singing by Danish and German Chorus. Dancing and all kinds of free games for adults and children. Refreshments on the grounds.

Admission ticket, 25 cents. This ticket entitles the holder to six refreshments.

Directions. Cars leave Forest Hill every 10 minutes for Dedham Square. There transfer to Medfield Car (yellow) which will take you to the grove, opposite Car Stable. The bicycle group will start from Forest Hill Station at 8 a. m.

The proceeds are to be divided between Free Society and Freiheit.

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In San Francisco.

James F. Morton, Jr., will lecture in Turk Street Temple, 117 Turk St., on the following evenings, at 8 P. M.

1900. Subjects:

June 19—*What Liberty Means.*
June 26—*The Battle for Free Speech.*
July 3—*Trades Unionism.*
July 10—*Church and State in the Past and Present.*
July 17—*Why Marriage is a Failure.*
July 24—*Ideal Anarchy.*

Open discussion will follow lecture.
Admission free. All invited.

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The number printed on the wrapper of your paper shows that your subscription has been paid up to that number.

BARKING UP THE WRONG TREE.

C. L. James is very much off his base in charging in his "Movement in Favor of Ignorance" Frank D. Blue, editor of Vaccination, with working to have vaccination *prohibited* by statute enactment. I have taken the paper from the time it was started, so can testify that it has been conducted on strict Anarchistic lines. Over and over again Mr. Blue has tried to impress upon his readers the idea that it is *compulsory* vaccination that he is waging war against; and for Comrade James to so misunderstand him in the way he has, is passing strange, only to be accounted for on the ground that he must have given the paper a very superficial reading. We may next expect to have him tell us that Ben Tucker would have a law passed that would *prohibit a mother from throwing her baby into the fire.* Mr. Blue has said that probably when the people came to learn just what vaccination was doing to them, the legislative pendulum would swing to the other extreme, and drastic laws would be passed, making it a crime for parents and doctors to engage in the practice; but this is a far different thing from *advocating* the passage of such laws. And I am in entire accord with the stand that Mr. Blue has taken.

The fight that we made in this would not have been made, had it not been for the fact that the Board of Health was *compelling* all children to be vaccinated ere they could enter the public schools. Parents in this place knew enough of the evils of the operation not to have it performed when their children reached the age of two years (the Massachusetts law requires all parents and guardians to have their children vaccinated at this age or pay a fine of $5 per year so long as it is neglected) and would not have allowed it at all, save as the price of admission to the public schools. The fact that the people were dropping it moved the doctors to get the law passed in 1894, making it mandatory on school boards to have the children's bodies poisoned, before they could have their minds poisoned by a State education.

After this statement of the case I hope our comrade will have the fairness to remove Frank D. Blue and myself from the company of those engaged in "the movement in favor of ignorance."

J. T. SMALL.

Provincetown, Mass., May 18, 1900.

COLONIZATION.

Since the recent announcement of our "practical co-operation" project which appeared in Free Society No. 267, we have received an interesting communication from Comrade Austin, organizer of Branch No. 2 Mutual Aid Co-operative Association, at Hoaglin, Cal., informing us that he has found a section of country where he thinks an Anarchist colony could be founded with the favorable conditions requisite to its success. It is far enough away from the pestilential influence of thieving government "civilization," to, at least for a time, promise the assurance of enjoying life in peace, and yet not so far as to be entirely isolated from desirable associates, or frequent communication with active comrades in different sections throughout the country. The people, he says, in several respects, are practically Anarchists, and they approach closer to Anarchy on the land question than in any place which he has ever visited before.

We expect to hear soon from Comrade Austin that he has located a suitable place which, as he informs us, he proposes making the nucleus and headquarters of the pioneer Anarchist colony of Trinity County, Cal. Any of our comrades interested in this project and desiring further information upon any special matter, can obtain the same by addressing W. P. Austin, Hoaglin, Trinity Co., Cal., and enclosing a stamp for letter postage.

By co-operating with Comrade Austin and contributing any assistance they may feel disposed, those who desire to locate in a colony of liberals and radicals are here offered an opportunity to hasten its formation and attain that much desired object.

All who are interested in promoting voluntary co-operation are invited to become mutual associates of The Mutual Aid Co-operative Association to devise ways and means for improving our surroundings and industrial conditions. A copy of our "Principles and Objects," and any other printed information will be furnished on application for a one cent stamp for postage. Letters of inquiry are expected to contain a stamp for postage when an answer is requested. Address J. A. Gillie, 864½ Howard St., San Francisco, Cal.

LIFE-SAVING VERSUS MURDER.

On May 15 I went to see the mayor of this city give a medal to a man who saved 650 people from drowning in his life. (He is very poor and sells papers for a living.)

The mayor made a short speech, at the end of which he said: "One of our prominent admirals killed several hundred people in the Spanish-American War, and got a fine house, a wife, and plenty of honor. But here is a man who just reversed the thing by saving 650 people—our friends. I hope you will wear this medal all your life and carry it to your grave."

Captain Clark (which is his name) said: "I am not much of a speaker, but I can say so much: I shall wear this medal on my breast all my life and carry it to my grave."

Poor Captain Clark, if you only knew more, you would have taken that same medal and flag and thrown it back, saying, "Give it to those who kill."

This same mayor who protects at least part of this society, stood up and inadvertently criticised the same society he protects. He showed in his few words how corrupt our society is.

But, one of these days, Captain Clark, you may be found starving in some corner, with your medal on your breast and the stars and str pes around your neck.

CHARLES WEINBERG.

RECEIPTS.

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For Pennsylvania.

All comrades of Western Pennsylvania that are anxious to distribute *Free Society* and the *Freiheit* among their acquaintances, can receive them free from the undersigned by request.

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Allegheny, 73 Springgarden.

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